1: DeLand O-4 (No date)1908 NQ17 Mandan NQ17

whites; it would take a whole summer to make the journey, and that since they were at war with the Pananas the men would not undertake to go far, the roads being closed to them. That cattle were abundant on the prairies, far larger and fatter than those we had seen on their prairies; their coat white and of several colors. He showed us horns split in half, of a greenish color, which hold nearly three pints. In all the huts they have them in use as ladles, proving that they have killed many when the road was open. That was all I could learn even by chance, as I had relied on my interpreter, that I would have time to be thoroughly informed at leisure.

"Six days after the Assiniboines left I sent my son, the Chevalier, with Sieur Nolant, six Frenchmen and several Mandans, to the nearest fort, which is on the bank of the river. If well received they were to sleep there, to get the best information of the course of the river; who dwell there; if they are acquainted with the lower part, in accordance with what was told us; to learn all that could be ascertained by signs and demonstrations. After their departure Mr. de la Marque walked about to observe the size of their fort and their fortifications.

The Village. "I decided to have the huts counted. It was found that there were a hundred and thirty of them. All the streets, squares and huts resemble each other. Several of our Frenchmen wandered about; they found the streets and squares very clean, the ramparts very level and broad, the palisades supported on cross pieces mortised into posts of fifteen feet. At fifteen points doubled are green skins which are put for sheathing when required, fastened only above when needed, as in the bastion there are four at each curtain, well flanked. The fort is built on a height in the open prairie, with a ditch upwards of fifteen feet deep by fifteen to eighteen feet wide. Their fort can only be gained by steps or posts, which can be removed when threatened by an enemy. If all their forts are alike they may be called impregnable to Indians. Their fortifications are not Indian. This nation is mixed white and black.

"The women are faily good looking, especially the white, many with blonde and fair hair. Both men and women of this nation are very laborious; their huts are large and spacious, separated into several compartments by thick planks; nothing is left lying about; all their baggage is in large bags hung on posts; their beds

1: DeLand O-4 (No date)1908 NQ17 Mandan NQ17

342
513 are made like tombs, surrounded by skins. These men are always naked, covered only with a buffalo robe. * * * * Their fort
251 is full of caves, in which are stored such articles as grain, food,
436 fat, dressed robes and bear skins. They are well supplied with these; it is the money of the country. The more they have of it
304 the richer they believe themselves to be. They are fond of tattooing, but never more than half of the body is tattoed, both of
285 men and women. They make wicker work very neatly, flat and in baskets.

Pottery. "They make use of earthen pots, which they use like
323 many other nations for cooking their food. They are for the most
261 part great eaters; are eager for feasts. They brought me every day more than twenty dishes of wheat, beans and pumpkins, all cooked. Mr. de la Marque, who did not hate feasts, went to them continually with my children. As I did not go to them my share
141 was sent to me. The men are stout and tall, generally very active, fairly good looking, with a good physiognomy. The women have not the Indian physiognomy. The men indulge in a sort of ball
526 play on the squares and ramparts.

000 "On the evening of the 4th the Sieur Nolant and my son arrived, well satisfied with their journey, having been well received and strongly urged to remain longer. The fort is on the bank of the river, as large again as this; the squares and streets are very fine and clean; their palisade is in the best order and strength; the whole built in the same fashion as the one in which we were. From what they could hear all their forts are alike; who saw one saw all, with this difference, that some were much larger than others. The nearest to the Pananas that the river appeared to go was, according to the compass, southwest by south, by signs given to them; the lower part may go to the sea to the southwest by west. They were often amused by broken talk; not being able to answer questions put to them, they answered something else, for want of understanding. The waters of their rivers come down with great rapidity, having many shoals. The water is not good for drinking, being brakish. We have constantly found from the last mountain almost all the marshes and ponds brakish or sulphurous. What they could understand was that on the lower part of the river there were men like us, who made cloth and linen, were very numerous and had wars with a large part of the Indians. We saw that it was useless to question them, as they

2: Bowers E-5 (1930-1931)1950 NQ17 Mandan NQ17

The old women attended to the child, disposing of the placenta and seeing that the child was properly greased and painted with red ocher under the arms, around the neck, between the legs, and on the top of the head to prevent chafing. It was wrapped in a piece of tanned hide taken from a tepee smoke-hole, since such leather did not harden when wet. The child was placed in the leather cradle shortly after birth. In the winter-time it was wrapped in a tanned buffalo calf hide from which the hair had not been removed. At night the child was taken from the cradle to sleep with the mother. Twice a day the child was taken from the cradle to be cleaned and greased.

On the tenth day a feast was given in the lodge, at which time the child was named. The parents selected the person who was to officiate at the naming ceremony. If the father had already acquired eminence and owned a major tribal bundle, he or his sister named the child; otherwise he called in people of his clan to give the name. The child's brothers and sisters and persons of the child's clan brought robes, and the father would frequently contribute a horse. The naming of a child was one of many occasions during one's lifetime when he would be expected to give goods to others ceremonially. The parents used the medium of the feast and the naming of the child, with an abundant display and disposal of goods, to enhance their social status in the tribe.

Until the child received a name, it was not considered a part of the social unit of the village but of the "baby home" from whence it had come. The child received a name relating to the ceremonial bundle of the person giving the name. Thus such names as Scattercorn, Stands Yellow, Pumpkin Blossom, Corn Piles Up, and Corn Silk belonged to Corn ceremony bundles. Others like Lone Woman, Calf Woman, Game Stone, Sage Woman, Big Feather on Head, and Berdache were taken from the Woman Above bundles. The person giving the name received a horse. Both men and women belonging to the child's father's clan were entitled to attend and were expected to receive some article and to pray for the child's success. Upon receiving a name, the child acquired status in the household and clan. Children dying before the naming ceremony were wrapped in hides and placed in a tree used for that purpose, and there were no rites of "sending the spirits away." Those dying after getting a

2: Bowers E-5 (1930-1931)1950 NQ17 Mandan NQ17

When a person believed he was about to die, the relatives were called and the dying person was dressed and painted before death, if possible. It was the duty of the father's clan to attend to the disposal of the body, and the dying person's request determined whether the body would be buried or placed on a scaffold. The Mandan claim that in earlier times earth burials were more common, and this belief is corroborated by the large number of both primary and secondary bundle burials found at their older villages near the Heart River. In some instances, they requested hilltop burials with only a covering of robes and stones. Most people were placed on scaffolds which were erected by members of the father's clan, and the "sending-away of the spirit" rites on the fourth day were performed by a woman of the father's clan. The body was placed on the scaffold with the head to the northwest and the feet to the southeast, the direction the spirits were believed to take to reach the Heart River. People never slept with their feet pointed to the southeast, believing that to do so would be to invite death. The relatives would come to the scaffold to mourn for four days. Whenever an eminent person died, all fires in the village were extinguished for one day while all the village mourned. It is said that even the dogs wept.

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The deceased person's personal property was taken by the brothers and sisters, and, when there were none living, the people of the clan took possession of the goods and divided it among themselves. In return for this property, they were required to go to the scaffold to mourn and to pay the mourners of the father's clan. When the deceased was an old woman of a couple occupying a lodge by themselves, the man left the lodge to live with people of his own clan, and the lodge was either abandoned or taken over by a group of females belonging to the deceased person's clan. When an old woman having no children or younger females in the lodge became feeble, she usually moved into another lodge where the females were of her clan.

768 765 602

When a woman died leaving small children, her unmarried sisters were expected to provide for them and to marry the widower if he asked them. When the deceased mother had no sisters, the children were cared for by the maternal grandmother and her sisters. The clan provided for those who had no close blood relatives. Many families were broken up by the

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10: Neill H-1(no date) 1884 NQ17 Mandan NQ17

342 angles, leaving open only a square space of about four feet on
[354] each side. This serves for chimney and windows, as they have no other opening to admit of light; and when it rains, even this is covered over with a canoe to prevent the rain from impairing their earthen pots. The whole of the roof is then well thatched with willows, to the thickness of six inches or more. Over the whole is laid about one foot of earth, and round the base to the height of three or four feet, and the thickness of three feet, which answers for security in case of an attack by the enemy, and keeps out the cold. The door is five feet broad and six high, provided with a covered way or porch on the outside, of the same height as the door, about seven feet broad and ten feet in length.

342 The doors are made of raw buffalo hide stretched upon a
352 frame and suspended by cords from the beam, which forms the circle. Every night the door is barricaded with a long piece of timber supported by two stout posts down in the ground, inside of the hut, one on each side of the door. As you enter the hut after passing through the porch and door, the first thing that strikes the view is a kind of triangular apartment on the left hand side of the door, and fronting the fire. This is for the purpose of fire-wood in the winter. This partition is constructed of square planks, about twelve feet high, and caulked to keep off the air from the door. Between the partition and the fire, there is commonly a distance of about five feet, which the master of the hut occupies during the day time, seated on a mat, constructed of small willows. * * * * These mats are about ten feet long and four broad. The two ends for about two and a half feet are raised from the ground in a slanting position and each supported by a kind of sofa; over the mat is spread buffalo skins.

352 Some of these couches are raised about a foot above the
571 ground. Seated upon this a Mandan sits all day long and receives his friends, smokes and chats the time away, with the greatest dignity. He sometimes passes the night there also, when not inclined to lay with his wives.

INSIDE ARRANGEMENT OF HUTS.

352 On the left side of the host begins their range of beds. The
● 513 master and his favorite wife always occupy the first, and his other wives each a separate one in succession, next to those of the young people. All are constructed in the same manner, and joining to each other lengthways.

MEDICINE STAGE,

353 At the bottom of the hut fronting the Masters' seat, stands his medicine stage, and indeed it may be called his whole riches

[See Category 116, p. 391-410. A.]